631 a very ancient tribe, the Isbeten, who were the autochthons of the Ahaggar and whom the Dag Rali would have found in Atakor when they came to settle there.

After the battle at Tit where they lost more than 100 fighters, the Dag Rali still numbered 60 warriors. The 1938 census gives 1, 090 persons, 334 of them men, including the Iklan. This increase is quite rare among the Tuareg and reflects their wealth and the improvement of their living conditions since the French occupation.

They nomadize in the western part of the Koudia, which is their absolute fief where no other fraction is admitted.

/192/ On the east, the boundaries of the lands over which they range are fixed by the right bank of the Tamanrasset wadi and the Interkadène wadi as far as Ideles; on the south by the southern zone of the Tahalra as far as Tin Dahar; on the west by In Eker; and on the north by the line from In Eker to Hirhafok to Ideles.

631 651 The Dag Rali pay a tribute of ten bags of dates or sorghum to the aménokal; in addition, each family which sends a caravan to the Sudan pays him a small bag of sorghum. If the pastures are good, they add several "botta" of melted butter and the milk of twenty ewes. In the case of a successful raid, they pay the nobles half of the ewes.

631 233 556 439 The Dag Rali are now the richest people in the Ahaggar. They own more than 1, 200 goats and more than 1, 000 camels. Thanks to their beasts of burden, they can take many very remunerative caravans to the Sudan and to the Tidikelt. They hold in common escheated flocks which are called Edjeré-n-boutelma. When the pastures are insufficient to feed all their livestock, they entrust their camels to the Irréguénaten who graze them on the Saharo-Sudanese border.

631 241 423 Since they are very open-minded, they were in favor of cultivation in the centers of the Ahaggar, and at the present time they possess lands at Ilâman, Tarahananet, Tamanrasset, Abalessa, Iglen, Tafarit, I-n-Amegel, and Silet, which Negroes cultivate for them. The aménokal has granted them a certain number of palm trees in the Silet oasis which formerly belonged to the Taitok.

251 Thus, they are forced to keep supplies on hand, /226/ but it is a
343 limited stock, consisting of two or three bags of sorghum or dates which are transported each time the camp is moved. It is customary, when supplies are more considerable, to leave them in the rocks of the mountains in spots known to the people of the tribe. These granaries (ekaham) allow them to travel lighter and at the same time put supplies in safe places. In case camps are raided they make a sufficient food reserve so that the people are not driven to starvation.

184 Some tribes which have gardens in the centers of cultivation
343 often have food deposits there; they are stored for a whole family
423 group. Thus the Dag Rali have stores in the Koudia, at Ilaman,
251 Tarahananet, Abalessa, etc., where they entrust the care of their goods to their local representatives. These centers have secret granaries; they are scarcely used these days, but they were used before the French occupation for reasons of safety in case of raids. We have seen hiding places of this kind at Tit and at Bloumet, and there are probably some at Tazerouk and Ideles. They consist of cellars dug in the soil at ground level and hidden from the eyes of passers-by. Merchandise was thus protected from men and rodents.

171 While we are on the subject, let us add that granaries dug in rock are common among all Berbers. Today they may still be seen in Morocco and among the Chaouia /Shawia/ of Aurès. This custom seems to have been common in Mediterranean countries, in Syria, and especially in Palestine where it was already reported in Biblical times.

343 The Akhamouk amenokal was the only person who had real
643 granaries. He had three or four of them constructed of stone bound
251 with clay using the Sudanese technique. They were placed at the top of a rocky crest on the left bank of the Abalessa wadi, near the place where his camp was most often established.

513 Sleeping arrangements. -- Bedding includes only one or two
B66 sheepskins sewn together, or more rarely a rug among the rich people.

291 and is worn loose or, more often, drawn in at the waist by a belt; 3) a veil covering the face, letting only the top of the head and the eyes show.

This is the simplest dress of the Tuareg.

292 The holiday garb includes several blouses placed one on top of the other -- a white blouse underneath, an indigo-blue blouse on [556] top of that, and finally, for rich people, a third blouse made of bands of cotton, worked in the Sudan. This last blouse, usually with a

[291]

Fig. 38. Ahaggar men's costume.
1) Amrid with his gandurah pulled up over his shoulders.
2) Akli wearing a leather gandurah.
3) Amajer in ceremonial costume with a takoumbout on his head.

[531] purplish background color and large and small embroidery over the chest and the shoulders, includes a wide, deep pocket on the left side of the chest. Broad bands of white and red material gird the loins by forming a belt and cross over the chest to form a shoulder belt. Large silk cords with red or green tassels finish off the costume which gives the Tuareg such an impressive air.

291 /265/ Clothes, except for the gandurah made of cotton bands,
489 are made of material imported from Europe. This material, called
chêga, is heavily dyed with indigo, giving it a very dark gloss; it
[556] is the favorite material of Tuareg men and women, but it is re-
placed by ordinary cloth among less well-off people.

Veils are manufactured in English Nigeria, in the village of Koura near the large city of Kano. They are made by assembling
[435] a multitude of little cloth bands. They are very expensive and
can cost from three to five goats, depending on the quality. In
[177] Hausa language they bear the name toukourdi, which has been
[436] adopted by the Tuareg. For a long time they have served as ex-
change currency for commercial transactions.

291 It has been asked many times why the Tuareg were led to veil
174 their faces. Hygiene, which has often been mentioned, and the
need to protect their respiratory tracts against sandstorms, are not sufficient reasons to explain this practice. There is something else, a /266/ very ancient enigmatic custom whose origin is lost in the night of time and which is kept up without their really knowing why. It is so deep rooted among the Tuareg, however, that they cannot conceive of a self-respecting man who can forego wearing the veil.

The headless men and acephalous people of ancient authors certainly owed their cognomen only to this very peculiar custom of hiding their faces, a custom which must have already existed in this remote epoch. One can only construct hypotheses on the origin of this veil.

We know through Ibn Khaldoun that the wearing of the veil was in general use among the peoples who inhabited the Atlantic coast and adjacent countries in the fourth century. This establishes that the custom is very ancient.

In the rock paintings from prehistoric or protohistoric times which have been discovered in the central Sahara in the last few years, we have noted the very peculiar method of representing the

156 The veil can express a fleeting sentiment. Thus, it is pulled
291 down over the eyes before respectable people or women, while it is raised over the forehead, on the contrary, as a sign of familiarity. To laugh freely at a joke, a Tuareg will raise the lower part of his veil very high over his nose. When he is irritated, he will tighten it like a chin strap to mask his anger.

292 In the festive garb worn on the occasion of religious or family festivals, the veil is complicated with many turbans made of white muslin and bands of colored silk. The upper part receives a sort of frame which lets them arrange many cotton bands, interlacing them to form a kind of crest. The top part of the cranium is never covered, and the veil lets tufts of braided hair stick out. At marriages, it was formerly the custom to wear the takoumbout, a sort of big chéchia made of wool fortified with enormous flosses of cotton and covered with silvery appliqués. This headdress is on its way to ... disappearing completely, and there are no more than one or two in the whole Ahaggar today.

291 The Ihaggaren use two kinds of sandals: the broad cowhide sandal called irratimen with simple red leather straps crossing over the instep, and a sandal called imerkéden made of a number of scraps of goatskin sewed together, with a strap going around the heel and tying with a knot on the instep.

[184 556] The irratimen are particularly worn by well-to-do men and especially appreciated in sandy regions where their large carrying area keeps one from sinking too deep. /268/ This sandal, which [177 439] is manufactured by Hausa artisans from Agadez or Damergou, was borrowed from these peoples by the Tuareg. Its origin must not be attributed to the Tuareg.

The true sandals of the Ahaggar people are the imerkéden, [184 556] which they still wear and which the mountain people always prefer, since they are especially well adapted to walking on rocks. They are worn by the common people and by the Iklan who have no money to buy Sudanese sandals, while they all know how to make very comfortable imerkéden with a few old pieces of goatskin.

184 Although men's costume does not vary at all, or very little,
291 this is not the case for women's clothing. That worn by Ahaggar women is peculiar to that region, while Aïr or Ioullimmiden women dress in their own way.

Fig. 39. An imerkéden, sandal made of skins sewed together and worn by Ahaggar mountaineers.

291 Tuareg women do not wear trousers but have a white cloth skirt wound around the loins. Ahaggar women wear over it a large white cloth blouse, similar in shape to that of the men, but closed
● [556] on the sides. Well-to-do women wear a second blouse on top, made of indigo-dyed cloth.

184 In Aïr the blouse is replaced by a little bolero, and in
291 Ioullimmiden tribes women usually go bare chested or content themselves with a rectangular piece of material which they casually throw over their shoulders.

291 They do not veil their faces like the men. A little mantilla made of one or two toukourdi is worn wrapped around the head and

301

/273/ On their fingers Ahaggar women wear big, round-shaped rings, made of small cases in which there is a little pebble which tinkles like a bell. Rich women wear two or three on each hand.

The wrists are adorned with hollow silver bracelets with triangular cross sections, bearing little linear drawings. There are also rather

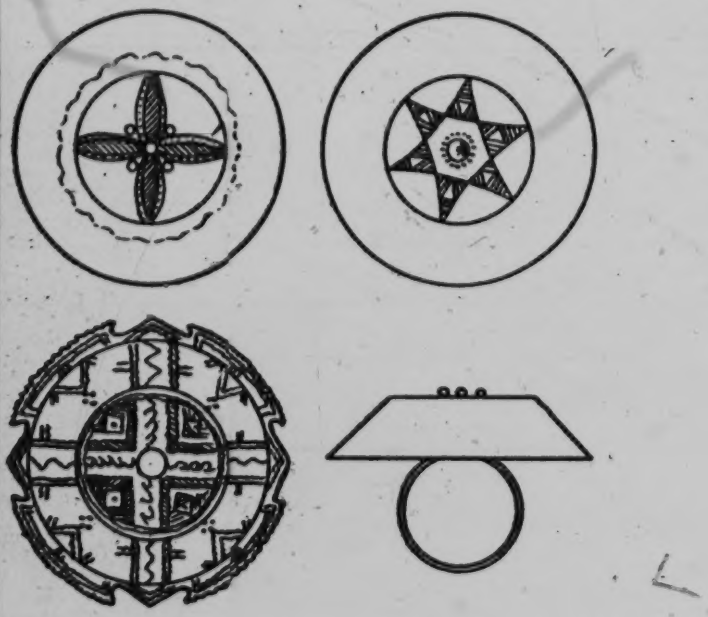


Fig. 43. Ahaggar women's rings.

broad black horn bracelets. Bracelets of Sudanese origin made of multicolored beads mounted on leather are also adopted by a few women.

The neck is ornamented with a necklace bearing an oval (?) shell or a substance coming from a native Nigerian animal, which could very well be the manatee. This jewel (ameréouan) is extremely valuable and very rare in the Ahaggar. It is handed down from mother to daughter.

304 Circumcision. -- Boys are circumcised at the age of three or
852 four, usually by a marabout. Circumcision (amoud, amilli, or azemmoued) is not the occasion for any festivity and is practiced
[412 collectively. The contusing instrument used is a little knife with
302] an iron blade, used by the men as a razor. During the healing period the child rests in his parents' camp and is cared for by them.

[171] Little girls are not excised as they are among the Moors of Tagant and Hodh.

291 Children go around naked until they are five or six years old,
855 depending on the wealth or the foresight of their parents. Little
[556] girls wear a loincloth at the age of six or seven, while boys wear trousers of the same style as the men.

861 Education. -- Children's education begins after weaning. From that time on the boy passes under the control of his father, while the girl stays in her mother's hands. This education is hardly complicated for either the boy or girl.

868 The little boy, from the age of five, takes care of watching
857 the goats and sheep by himself. Later he is entrusted with the camels, which he leads to pasture and to drink. He is also taught how to
[162] milk goats, for among the Tuareg, men, as a rule, take charge of this job. Toward the age of seven he begins to ride camels. Then fights with sabers or lances are organized in the form of games between children of the same age, arms being replaced by millet stems or tree branches. This is not a part of education properly speaking, since it is done by the children themselves.

868 Religious education is rather neglected among the Ahaggar
869 Tuareg where marabouts are scarce. When there is a marabout in a camp, he teaches children and young people the rudiments of the
[212] Koran, which they learn by heart by singing it all day long, for they are ignorant of Arabic writing.

881 /287/ The litham /veil/ is put on the boy at fifteen or sixteen
[145] when the hair begins to appear in his armpits. It is put on by the
291 father, most often at the time of Ramadan. There is no additional
[131] ceremony for the occasion. The father gives his son some good advice, and young women and girls give him tobacco as a gift.

As to the girl, a celebration is held as soon as she reaches the age of puberty, that is to say, at the start of her menses, in Tamashek /6/ "ba-n-amoud" ⵎⴰⵏⴰⵎⵓⴷ (literally, "cutting of prayer," since during her indisposition the woman is in a state of impurity and cannot pray). The young girl is dressed in her prettiest clothes, and on her head is placed a black veil, "ikerhi" ⵉⴽⴻⵔⵀⵉ, which falls on either side of her face without hiding it. She also never leaves it off.

If her parents are well-to-do, she will learn to play the amz'ad ⴰⵎⵣⴰⴷ, an instrument which has an important place in Tuareg life. It is a kind of violin with a single string whose box is made of a large "kabouia," or a dried and scooped-out gourd, covered with a stretched hide and pierced with two holes, which is provided with a handle. The string is made of horsehair, "az'iou" ⵜⵉⵣⵉ, as are the strings of the bow, "tadjeṭhé" ⵜⴰⴷⵊⴻⵟⵜ, made of a stick bent into an arc.

It is chiefly an instrument to accompany singing. The woman slides her fingers over the string without pressing, while working the bow; she prolongs the final phrases, which are drawn out.

If a young girl knows how to play, she may shine at the musical gatherings, where she will be courted.

Chapter IV

Musical Gatherings

A young man and a young girl often go to meet together, and this occurs especially in those gatherings which, to be accurate, we will if you permit call "musical gatherings," and which the Tuareg call "ahal" ⵜⴰⵀⴰⵍ, plural "ihallen" ⵉⵀⴰⵍⵍⴻⵏ.

17

their permission asked, even those who are far away. It would 584
be very bad to marry a young girl without the knowledge of one
of the members of her family.

Since a girl usually marries at twenty to twenty-five years, [582]
she is consulted. Even if she is a virgin and, as such, subject
to parental authority according to Moslem law, she is usually
not forced to marry against her will. If the case arises, she
has only to refuse herself to her husband, and he does not insist
but sends her back to her parents.

Just as among the Arabs, a woman who has already been [587]
married must give her consent.

Chapter VII

Marriage

Marriage, "adouben" ⵜⴰⴷⵓⴱⵏ or "tedout" ⵜⵜⴰⴷⵓⵜ 585
has some quite curious features.

The proposal of marriage has been accepted. The day
of the wedding has been set. If a quite influential noble is [554]
getting married, the wedding /15/ will have many guests.
If it is an "amr'id" (serf), the celebration will be much simpler
and more private, but the ceremonies and songs will be the
same.

The men guests, mounted on their best meharis, arrayed
in their most beautiful clothes and finest arms, arrive at the
bride's camp where the wedding is to take place. The women
go to the bride's home with their "imz'aden" (violins) and
their "tobol" (drums).

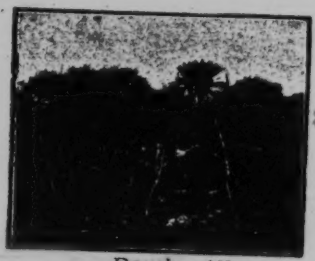
If the women are poor they go there by donkey; if they [492
are rich they arrive by mehari, in their saddles which are 556
shaped like sedan chairs and of which we will find a description 562
below.

usually satisfied with milk, "akh, " fresh ("akh oua kefaïen" ⵅⴻⴼⴰⵢⵏ) or sour ("akh iezza", ⵉⵣⵣⴰ), at the hour when the camels, sheep, or goats come in from pasture.

The basic food of the Ahaggar Tuareg consists of bechna, "inelli" (white-grain sorghum, Graminaceae), dates, "teïni, " and milk, "akh. " ⵜⵉⵏⵉ ⵜⵉⵏⵏⵉ ⵜⴰⵅⵅⵓⵜ

But their country provides them with many resources which they are careful not to neglect, especially the poor, the "tileqqiouin" ⵜⵉⵍⵉⵇⵇⵉⵡⵉⵏ , who constitute the majority.

All the "imr'ad" go to harvest the grains of "toulloult" and "afezzou. " Women, children, youths, negroes and negresses go into the wadis to gather the harvest, which takes place from May to June for "toulloult" and from July to the end of September for "afezzou. " /29/



Dautheville

Idelès (Koudia)

Usually, before the harvest several wadis are forbidden territory, and camels are not led there until the harvest is finished.

The produce is gathered and put into hide sacks. After the grains have dried, they need only to be put onto small trays of "afezzou, " called "tissiin, " which are shaken, and the hulls fall off and remain on top. The grains are ground to powder, and a kind of gruel is made with water or butter.

The Tuareg are also very fond of "tikamarin" ⵜⵉⴽⴰⵎⴰⵔⵉⵏ , cheeses as hard as wood which they get from Aïr. They grind them in mortars and mix them in their food.

They very seldom eat meat, except that of game which they can kill in a hunt: gazelles, mountain sheep, and antelopes. But often they prefer to smoke this game in order to go and sell it in the Tidikelt.

262
The nobles eat better, at least those who are well-to-do. 243
In the Ahaggar especially they own cultivated land in the 556
"ar'erems" (villages), where they grow wheat, "ired," barley, 565
"timzin," and bechna, "inelli"; but usually they sell their 423
438

[137]

Dautheville

Trees Called "Ahatés" (Acacia Albida) at the Tillemas of the Tessht Wadi (Koudia).

wheat and barley to the natives of the Tidikelt and are content with bechna, of which they are very fond. They claim that [824]
bechna is less heating to the stomach than wheat or barley.

The rich allow themselves the luxury of drinking tea, but 272
tea and sugar are very expensive, and they do not misuse them. 556
On the other hand, they do not hesitate to beg for them shame- 263
lessly.

When the year is bad anything seems good to the poor to 222
assure their subsistence. In such years one sees them eating 262
/30/ "berdi," or "taheli," (Typha angustifolia, Typhaceae); 735
ground carob seeds of "talhas," or gum trees, which they call 252
"tahaha" ⁘⁘⁘

claim that this blue tint is excellent for the health. As in the Tidikelt, a white garment is not fit to wear until it has been sufficiently tinted blue by contact with "chegga."

The Tuareg value our medicines, "asafar" ⵓⵙⴼⴰⵔ plural "isefran" ⵉⵙⴼⵔⴰⵏ, and believe in their efficacy. This is also due to the fact that they are given to them free, for under no circumstances does the Tuareg like to loosen his purse strings, and he never ceases to beg for anything he sees that he hopes to get for nothing.

However this may be, it is good to note that he comes very willingly to be treated by us. A French doctor would certainly be very well received by the Tuareg.

The most usual diseases among them are fever, "tazzaq" ⵜⴰⵣⵣⴰⵇ, gonorrhea, "talaoaït;" rheumatism, "tessemdhi" ⵜⵙⵙⵎⴷⵀⵉ; and headaches, "tekmou-n-ir'ef" ⵜⴽⵎⵓ ⵏ ⵉⵔⵄⴼ.

Chapter XVII

Negroes and Negresses

There is no Tuareg tent which has not at least its negro and negress. The frequent raids that the Ahaggar made in the Niger and in the Sudan procured them all the slaves they have.

They devoted themselves greatly to the Negro trade, which brought them fine profits since they had only to take the negroes without expense.

The conquest of the Sudan and the Saharan Oases gave them a terrible blow from that standpoint. Besides, with the progressive pacification of their territory and that of the neighboring tribes subject to them, they would soon have to renounce all hope of new raids, and one may say that the Negro trade, if not entirely destroyed, will at least be considerably diminished.

Chapter XVIII

Clothing. The Veil

The Tuareg are very clothes conscious. They love 291
beautiful clothes and do not fail to put the best they have in their wardrobes on their backs every time the occasion arises.

The more garments they can put on, one over the other, the better it is. Even in midsummer if a Tuareg has a wool burnoose, he does not hesitate to put it over his shoulders if he is to attend a palaver or present himself to a chief, though he suffer from it.

Their clothes are almost all made of dark-blue cotton, "tchoqqit" ⵜⵛⵀⵇⵇⵉⵜ (a word which seems to be a [192]
variation of the word "chegga" used by the Arabs).

White cotton is not fashionable and is not worn except by [556]
those who do not have the means to buy dark-blue cotton, which looks black and, from a distance when they are in a group, gives them a slight resemblance to crows.

Their costume consists of:

The "takarbast" ⵜⴰⴽⴰⵔⴱⴰⵙⵜ , a sleeveless gandurah slit at the sides and sewed only at the bottom, so that when they raise onto their shoulders the panels that fall to their wrists, the entire bare chest is seen through the opening.

The "karteba" ⵜⴽⴰⵔⵜⴰⴱⴰ , trousers à la hussarde, or full like the Arab "seroual, " tight at the ankle.

The "takammist" ⵜⴰⴽⴰⵎⵎⵉⵙⵜ , a gandurah with large wide sleeves and a large pocket on the left side of the chest, "el hib" ⵍⵃⵉⴱ . The "takammist, " which is usually made of cotton with small blue /36/ and white squares or with dark-blue and mauve stripes, is decorated on the shoulders with white embroidery. This garment is expensive and is only worn [556]
by well-to-do Tuareg.

An "abrour" ⴰⴱⵔⵓⵔ , a haïk of wool bought in the Tidikelt or the Touat, and worn only in winter.

Finally, they wear around their necks thick cords of red 291
or green silk or braided wool, which they call "el mejdoud" 789
and which are used to suspend a Koran, a book dealing with
cabalistic matter, or amulets.

Amulets (everyone has some) are worn on the back or on 789
the chest. They are enclosed in a leather or metal sheath.
I saw one Tuareg who had some twenty that he wore, all
gathered together, on his chest.

Finally, they are shod with large flat sandals from the Aïr, 291
"ir'atimen" ⵉⵔⴰⵜⵉⵎⵏ , or with leather sandals made on [439]
the spot and called "imerkaden" ⵉⵎⵔⴽⴰⴷⵏ .

Let us not forget the arm bracelet "ahbedj" ⴰⵃⴱⴷⵊ , 301
plural "ihebdjan" ⵉⵃⴱⴷⵊⴰⵏ , like a snake, which, they 789
say, gives strength to the biceps when one strikes a blow.

At rather important meetings and palavers, the richest 292
come dressed in burnooses bought at Ghat and decorated on [556]
the shoulders with attractive silver embroidery. Sometimes it
also happens that if the burnoose has no embroidery, the owner
prefers to wear it inside out, so as to display the yellow and
green silk lining which decorates the edge and lower corner of
the burnoose. Where will vanity stop?

The burnoose is not put on, but just put over the shoulders.

Some poor Tuareg are dressed in clothes of tanned leather. 291
/38/ 556

The woman's dress consists chiefly of:

A sort of skirt, called "asedjebes"
A shirt with sleeves, "takammist"
A woolen haïk, "abrour'"
A veil placed on her head, "ikerhi"

According to her means, she wears the following jewelry: 301
Silver bracelets, "ihebdjan-oui-n-azerouf" 556
Glass bracelets, "tahouka, " plural "tahoukaouin"
Glass-bead bracelets, "denguela, " plural "denguelaten"
Blacelets of the horns of goats or gazelles, made
in two halves which are encased one in the other
with copper and which are called "iouakane"

Earrings in the shape of large rings, "tizabbatine" 301 [53-6]
Rings, "tisseq," plural "tisser'ine"
Also, like the men, she wears amulets, "tira." [789]
Finally, in summer she wears a large parasol hat ("medols" 291
in Arabic), which she sometimes decorates with red wool and which is called "tili" (shade).

Concerning the veil: whence comes this use of the veil among the Tuareg? Even those involved do not know.

Sidi ag Keradji, however, gave me an explanation which 173
is quite without validity but shows the craze which the Tuareg 291
have to attribute an Arab origin to themselves. This is his story:

"At the caputre of Mecca, the Prophet Mohammed was mounted on a 'cidah' (female mehari). He had wrapped his head with his 'ihram' (a garment peculiar to the pilgrim who enters the sacred territory of Mecca). It is since this time that the Tuareg have worn the veil."

What is certain is that this is a very old custom, since Arabian writers have for several centuries called /39/ the Tuareg by the name of "Ahl-el-Litham," or "people of the veil."

Did they adopt this custom for utilitarian reasons, to pro- 173
tect their sight from the brilliance of the sun's rays and to 183
insure their eyes against the dust which rises from the sand? 291
To this question they reply in the negative. It is primarily, they say, a question of modesty and dignity. A Tuareg must never show his mouth, the door through which he introduces food into his body. That is shameful. Even at night he does not take off his veil. When he enters a camp foreign to his 183
tribe, he must lower his veil completely over his eyes so as 291
not to be suspected of having come to seduce. In meetings 576
he also veils himself completely, perhaps in order better to hide his feelings.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

Rationality and Beliefs in Stock-Breeding

Literature on so-called primitive pastoralists often states that these peoples are irrational stock-breeders. It is said that they attach an enormous value to big flocks and herds which overgraze and deteriorate pastures, that they take too little interest in selective breeding with the result that they do not castrate their superfluous male animals or perform this operation too late, and that they take an overwhelmingly large interest in the aesthetic qualities of their animals.

Tuareg stock-breeding is essentially rational and is well adopted to environment. This viewpoint can be proved by reference to the description of stock-breeding given in the preceding chapter. I have here described in some detail the system used in the mating of sheep and goats, and how mating is regulated in accordance with the development of pastures. From this description of mating regulations it also appears that the Tuareg are not only interested in having large flocks. They also want flocks of healthy and strong animals, and they generally kill or sell domestic animals before they grow barren. It should be added that the Tuareg very well know that there is a limit to the number of animals (goats and sheep), which can be herded in one and the same place. The Tuareg certainly want to be rich and to possess large flocks and herds, but they are also aware that there is a limit to size. Regarding Tuareg interest in the aesthetic qualities of their animals, I have mentioned that it is mainly focused on camels, and I have described in some detail the value attached to colours. It is clear, however, that the Tuareg interest in their animals is not confined to the aesthetic. The true value of any domestic animal is always judged rationally, and takes into consideration such qualities as age, build, statue, and the like. The Tuareg also know that qualities of domestic animals are inherited and are aware that it is necessary to have good breeding animals. Cauvet states that pastoral Tuareg attach very little importance to the quality of she-camels used in breeding, while greatly interested in the build and stature of bull-camels. In this, he says, the Tuareg differ from Arab pastoralists, who think that camel calves inherit their qualities mainly from the mother-camels (Cauvet 1925–26, I, p. 348). This statement, I believe, is not quite correctly expressed, for the Tuareg I have asked about this have stated that a camel-calf inherits qualities from both parents and they have also stressed the necessity of having good she-camels to produce the best possible calves. But most Tuareg have so few camels that they are forced to mate all their she-camels. They cannot afford to select certain she-camels for breeding, while it is easy for them to select one or two good bull-camels. All Tuareg I have asked admitted the great value of selective breeding, and said that superflous rams and he-goats should be castrated or